A SHORT AND SURE *Way* to *Grace* and *Salvation*:

Being a necessary and profitable *Tract*, upon *Three Fundamental Principles* of *Christian Religion*: which few do indeed know, and yet hee who knows them not, cannot bee saved: *Viz.*

- *How Man was at first* Created.
- *How he* is now Corrupted.
- *How he* may be *again* restored.

Together with the conditions of the *Covenant of Grace*, and to whom the *promises of the Gospel* belong.

The which well learned, would keep millions out of *Hell*, that blindly throng thither.

By R. YOUNGE *of Raxwell in Essex.*

If our Gospell bee hid, it is hid to them that are lost: in whom the god of this world, hath blinded the minds of them which believe not, least the light of the glorious Gospell of Christ, who is the image of God, should shine unto them, 2 Cor. 4. 3, 4.

Sect. I.

AS when God created the World, the first thing he made was Light, *Gen.* 1. 3. so when he makes us new creatures, hee first creates light in the understanding, whereby the poore soul may see his spiritual misery and wretchednesse, which before (by reason of that *veil* or curtain which is drawn *over every* natural man's *heart*, 2 *Cor.* 3. 14, 15, 16.) he is so far from discerning, that with *Laodicea* he thinks himself rich, and increased in goods, when yet he is wretched and miserable, and poore, and blinde, and naked of all spiritual endowments, Rev. 3. 17. 1 Tim. 6. 4. As for instance, to be observed, (I can never be enough bewailed) that generally the Land people of all sorts (young and old, rich and poor)

the poor; are so invincibly ignorant, that (remaining so) it is impossible (so far as I am able to judg by the *word of God*;) that ever they should be saved.

As ask them these questions, How do you hope to be saved? They will answer, By my prayers and good indeavors. Have you never broke this or that Commandement? *Thou shalt have no other gods but the Lord. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit Adultery*? No, never they thank God. Are you proud? No, not they. What should they bee proud of? and many the like. As for *Original sin*, they know not what it means. Nor is there any convincing them, that they were born sinners into the world. Yea, let a *Minister* come to them upon their death-bed, and question with them about their estates, or ask them how their souls fare, and what peace they have? What will be their manner of answering? (especially if they have not been notorious offenders) Are they a whit troubled for *Sin*, either *Original* or *Actual*? Or will they acknowledge themselves in a lost condition without *Christ*? No, their consciences are at quiet, and they are at peace with themselves and all the world; and they thank *God*, no sin troubles them, nor ever did. They have been no Murtherers, no Adulterers, no common Drunkards; neither have they been Oppressers. (For they are so blinde and ignorant, that they think the Commandement is not broken, if the outward grosse sin bee forborn.) Yea, will they say, I do not know that I have wronged man, woman, or child. I have been a *Protestant*, and gone to Church all my dayes.

Sect. II.

§ 2. Yea, so far are they from being sensible of their wants, that you shal hear them brag of their faith, works, and good meaning; of their just and upright dealing, the goodnesse of their hearts, the strength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they should live, if they did not believe in *Christ*, and hope to be saved by him. The usual expressions of *formal Christians*, and *Protestants at large*: who know not what faith, hope, or a good heart means, no more then *Nicodemus* knew what it was to be born again.

All which answers and brags of theirs do imply, that they are as righteous as *Christ* himself, or *Adam in the state of innocency*: for he that can clear himself from pride, or the breach of any one Commandement, or from *Original sin*; may clear himself from all sin whatsoever; and if so, what need of *Christ*? Yea, what possibility is there that ever such a soul should have any benefit by *Christ*? *Who came not to call the righteous*, (*viz.* such as think themselves so) *but weary and heavy laden sinners to repentance*, Mat. 10. 6. & 15. 24. & 18. 11. 9. 12. 13. 1 Tim. 1. 15. Luke 1. 53.

Sect. III.

Again, this is an infallible truth, that without repentance there is no Being saved; and what hope of their serious and unfained repentance? For sin must be seen, before it can be sorrowed for. A man must know himself *sick*, before he will seek to the *Physitian*. Yea, where is no *discovery of the disease*, the *recovery of the health* is in vain hoped for. Which makes *Cyprian* say, that it is as meer lost labour, to preach unto a man the things of God, before he is humbled with the sight of his wants; as to offer *light to a blind*

man, to speak to a deaf man, or to labour to make a brute beast wise.

Besides, if we look to be saved by any thing that we can do; Christ can profit us nothing. For the Son of man is come to seek, and to save onely that which was lost: the lost sheep of the house of Israel, Mat. 18. 11. Luk. 19. 10. 1 Tim. 1. 15. even such as utterly despair in regard of all other helps. Nor is he any way fit for absolution, who finds not himself worthy of condemnation. We shal find no sweetnesse in Christs blood, till we feel the smart of our own sins. Yea, no men under Heaven are in so hopelesse a condition as they, who think to be saved by their performances, or any other thing or means, then by the righteousnesse of Christ alone. It faring with them as it doth with unskilful swimmers: who when they begin to sink, if they catch hold of weeds in the bottom, the faster they hold, the surer they are to be drowned.

Sect. 17.

Fourthly and lastly, there needs no more to condemne these men, then their ignorance of such saving truths: especially in such glorious times of light and grace as these are; wherein they may hear the Word preached every day in the week, if they did not sleight and disregard it; which aggravates their sin exceedingly: For though it be enough, that God hath set down his will in his word most plainly, and we may read, or hear it read, (were it at any rate) and that the Epitome of the whole Law is writ in every man's heart. Whatsoever yee would that men should do unto you, even so do ye unto them, Mat. 7. 12. (As it serves not a malefactors turn, to plead ignorantiam juris; he knew not the Law of his Prince which he hath broken: for if the King have once proclaimed any thing, and the subjects after sufficient time of notefying his will, be ignorant of it; at his own perill be it.) Yet to be affectedly ignorant, and to shut their eies against the light of the Gospel, is by far more damnable: this is a sin with a witnesse. As what saies our Saviour? John 3. 19. This is the condemnation: that light is come into the world, and men loved darknesse rather then light, because their deeds were evil. And so on the contrary, This is life eternal, to know thee the onely true God, and Jesus Christ whom thou hast sent, John 17. 3. Besides, without knowledge, the minde cannot be good, as wise Salomon affirms, Prov. 19. 2. A man may know the will of God, and yet not do it; but he cannot do it, except hee know it. Neither can he be born of God, that knoweth him not, 1 John 4. 7. nor can he love God, vers. 8. Whence that terrible text, Jer. 10. 25. Power out thy fury upon the Heathen that know thee not, Psal. 79. 6. And that other more terrible, 2 Thes. 1. 7, 8. The Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God. Whence the Prophet Isaiah is peremptory, It is a people of no understanding, therefore he that made them, will not have mercy upon them; and he that formed them, will shew them no favour, Isa. 27. 11.

Observe these Scriptures you ignorant souls, that think your ignorance will excuse you: and let not Satan, nor your deceitful hearts so delude you, as to think that God is in jest, where he saith, My people are destroied for lack of knowledge; and because thou hast rejected knowledge, I will also reject thee, Hosea 4. 6. Or if you do, you shall one day finde him in earnest. For as you know not Christ here, so when you shall look for entrance into

his *Kingdome hereafter*, he shall say unto you, *Depart from me, I know you not*, Mat. 25. 12, 41. which will be but a sad saying; And far better were it, that you were ignorant of all other things: which makes Saint *Paul* say, *I desire to know nothing among you, save Jesus Christ, and him crucified*, 1 Corinth. 2. 2.

Sect. V.

Now this being the *case of millions in this City*, and so *all the Land over*: what can we other then conclude, That *few* (even amongst us) *shall be saved*, as our *Saviour* affirms, *Matth.* 7. 13, 14. & 20. 16. And that the *whole world lieth in wickednesse*, as Saint *John* speaks, 1 *John* 5. 19. And that *the number of those whom Satan shall deceive, is as the sand of the Sea*, Revel. 20. 8. & 13. 15, 16, 17, *Isa.* 10. 22. *Rom.* 9. 27.

Which being so, I hold my self bound to acquaint them, what every one must of necessity know, or they cannot be saved: the which I will do in a few lines, that all (who will) may have the benefit thereof. Wherefore let all such (*if they have ears*) *hear* what I shall say unto them out of *God's Word*, in laying open those *three fundamental principles* before mentioned.

Sect. VI.

Touching the bounty and goodnesse of God *in Man's Creation, these things would be known.*

1. That *God* in the beginning made Man in *Paradice*, after all his other works; that he might come as to a *sumptuous pallace ready furnished.*

2. That he was made a *compendium*, and abridgment of all the other creatures: as being a *little world* of himself; for whereas *Planets* have being, not life; *Plants* have life, not sence; *Beasts* have sence, not reason; *Angels* have being, life, reason, not sence; *Man* hath all, and contains in him more generality then the *Angels*; *viz.* being, life, sence, reason.

3. That as he was made *Lord* of, and had dominion over all; so he did excell all other visible creatures.

1. In that he had a *reasonable soul*,
2. In that he hath a *speaking tongue*,
3. In that he was made upright, with his *face lifted up to heavenward*,
4. In that *all things* were made *subject to him*,
5. In that he was *made after the Image of God*,
6. In that his *soul is immortal*,
7. In that he was *ordained to eternal glory.*

More especially we are to know, that as *God* made all things else for mans use and service: so he created man (male and female) more immediately for his own honour, and service; and did accordingly adorn him with gifts, and abilities above all other visible creatures. For *God made us*, (had not *we un-made our selves*) after his own Image, endowing us (as with reasonable, and immortal souls, so) with perfection of all true wisdom, holinesse, and righteousnesse; writing his Law in our hearts, and giving us ability to obey, and fulfill the same in every point; and withall a power to stand, and for ever to continue in a most blessed and happy condition, free from all misery, and to enjoy a sweet, and blessed Communion with his *Creator*. So that man was *created very good*, did clearly and perfectly know the whole

will,

will, and works of his Maker; was able out of the integrity of his soul, and firmesse of all the powers; fully, willingly and chearfully to love, observe, and obey his Maker, in every tittle and circumstance he required, and to *love his neighbour as himself*: so that neither the *minde* did conceive, nor the *heart* desire, nor the body put in execution any thing, but that which was acceptable, and well pleasing unto *God*; as these insuing Scriptures do plainly prove, *Gen.* 1. 26, 27. 30. *Eccles.* 7. 29. *Rom.* 2. 14, 15.

Sect. VII.

Which being so, how should it humble us, and make us ashamed of our present condition; and withall set us on fire with a holy zeal, to out-strip and go before all the rest of the Creatures in obaying our Creator; as far as he did make us out-strip them all in spiritual and divine excellencies? whereas hitherto, they have out-stript and gone before us in a high degree: as for instance, Though we are bound to praise and serve *God* above any creature whatsoever: in that all the creatures were ordained for our sakes: yet *heaven*, *earth*, and *sea*; all the *elements*, all the *creatures*, obey the *word of God*, and *serve him* as they did at first; yea, *call upon us to serve him*; onely men for whom they were all made, most ingratefully rebell against him. As if you consider it rightly, the obedience of insensible and brute creatures unto the will of *God*, is a great check and reproof unto the disobedience of man. *Man* is the *chiefest* of creatures, and *they* the *lowest*; yet do they as far exceed him in obedience, as he doth them in natural eminencie. *The Stork, and the Swallow know their appointed times. The Oxe knows his owner, and the Asse his Masters crib*; the *Sea* moveth in a settled, and unmoving course; the *Stars* fit their many *changes*, to a steddy rule answerable to the will of him that *never changeth*. *The Lord by Moses* but spake to the *rock*, and it gave *water* to the *thirsty Israelites*; he but commanded the *clouds to rain down Mannah*; and the *winde* to bring them in *Quails*, for the satisfying of their *hunger*, and they did so. Yea, he but bad the *Ravens* bring *bread and flesh to Elijah*, and they did it. In like manner did the *winde and sea*, *Matthew* 8. 27. the *Lions*, *Dan.* 6. 22. those two *shee-Bears*, 2 *Kings* 2. 24. the *Fire*, *Dan.* 3. 27. the *Earth*, *Numb.* 16. 29, to 37. obey the voice of the Lord, and many the like spoken of in Scripture. But Man is wholly gone astray from his rule; and not onely runneth *from it*, but *against it*: so that he is *far worse, then things worse then himself*.

Which were it rightly considered, would be enough to melt an *heart of Adamant*: For was this the principal end, for which men were created in such a glorious condition? That we might honour, love, and serve our *Creator*, and injoy communion and happinesse with him for ever; and are we so far from excelling the rest of the creatures, that we are become more disobedient, and rebellious to *God*, then any one of them, except *Satan* himself? One would think it should make all, (*that thirst not after their own damnation*) not onely to hate, and dislike themselves for it: but force us with all possible speed and industry; to seek out the cause, and how to recover our selves out of this wretched and damnable condition.

Sect. VIII.

But it will be demanded how this comes to be so? and what was the cause?

To which I answer; *God* at first, entered into *Covenant* with our *first parents* as *publick persons*; both in behalf of themselves, and all that should proceed out of their loins; and so, that whatsoever gifts, privileges and endowments they had bestowed upon them, should be continued to them and theirs onely upon condition of their loyaltie, and personal obedience (of which *the tree of life* was a pledge:) and they should *have and injoy* them, or *loose and be deprived* of them, aswell for their *off-spring*, as for *themselves*, *as they should keep, or transgresse his royal Law.*

But see how unworthily they demeaned themselves, towards this their bountiful *Maker* and *benefactor!* For whereas *God* placed them in *Paradice*, and gave them free liberty to eat of the fruit of every *tree* in the *Garden*; save onely of the *tree of knowledge of good and evil*; prohibiting them that alone, even upon pain of eternal death to them and theirs; they most perfidiously contemned, and brake this Law; which (as sundry circumstances that do aggravate it shew) was a most execrable and damnable sin. As observe the several circumstances set down by *Moses*, to amplifie the foulnesse of their Fall: as,

First, that they despised, and made light of the promise of *God*; whereby they were commanded to hope for everlasting life, so long as they continued their loialty and obedience.

2. There was in it an unsufferable pride and ambition, in that he could not content himself with being Lord of the whole Universe: but he must be equal unto *God*; and every way like his *Maker*.

3. What greater unbelise could there be? when he gave more credit to the *Serpent*, in saying, *he should not die*; then to *God*, who immediately before tells them, that if he did sin in eating the forbidden fruit, *he should die*.

4. In this sin was not onely unkindnesse not to be parallel'd; but wilful murther of himself, and all his posterity, whom he knew were to stand, or fall with him.

5. Herein was foul *apostacie from God to the Divel*: to whom (*charging God with lying, envy, malice, &c.*) he revolted, and adhered, rather then stick to his *Maker*.

And to these might be added many the like circumstances, which grievously aggravate the sin of *our first Parents*, and make it so deadly in effect. For hereby it is, we not onely lost our blessed communion with *God*; that the *Image of God* after which they were created, was forthwith abolished, and blotted out: but that many grievous miseries and punishments, came in the room of it: so that in the place of wisdom, power, holinesse, truth, righteousnesse, and the like ornaments, wherewith we had been cloathed; there hath succeeded these and the like:

1. This their sin hath filled our whole man with corruption.

2. It hath made us become *vassals unto sin and Satan.*

3. It hath disabled us from understanding the will, and observing the Commandements of the *Lord.*

4. It caused us to lose our right unto, and sovereignty over the creatures.

5. It makes our persons and actions unacceptable to *God.*

6. It hath cast us out of Gods favour, and made us liable, and subject to

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all the plagues and miseries of this life; and to endlesse, easlesse, and remedilesse torments in the life to come.

Sect. IX.

And the reason is, Our *First Parents* being *the root of all man-kind*; and instead of all their posterrity before they had issue: And the covenant being made with them as *publick persons*; not for themselves onely, but for their Posterity; who were to *stand*, or *fall* with them: they being left to the freedome of their own wills, in transgressing the commandment of *God* by eating the forbidden fruit, through the temtation of *Satan*: have made us, and all man-kind descending from them by ordinary generation, *as guilty of their sin, as any heir is liable to his Fathers debt.* Their act being ours; *as the act of a Knight, or Burgess in the Parlament House, is the act of the whole County*, in whose name, and room they sit, and whom they represent: by which means our Nature is so corrupted, that we are utterly indisposed and made opposite, unto all that is spiritually good, and wholly inclined to all evill, and that continually: and have also lost our communion with *God*, incurred his displeasure and curse; so as we are justly liable to all punishments, both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been said, touching *Original sin*; take onely these ensuing *Scriptures*, and *Aphorisms*, without any needlesse connexion; that I may be so much the briefer.

Sect. X.

Amongst many others, the most *pregnant Scriptures* for the confirming of this point, I hold to be these:

The Fathers have eaten sowr grapes: and the childrens teeth are set an edge, Jer. 31. 29. was a true proverb, though by them abused. *By one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned*, Rom. 5. 12. to 21. *Who can bring a clean thing out of an unclean? not one*, Job 14. 4. See Chap. 15. 14, 15, 16. *we are all as an unclean thing, and all our righteousnesses are as filthy rags*, Isa. 64. 6. *By the works of the Law, there shall no flesh be justified in his sight*, Rom. 3. 20. *There is no difference, for all have sinned, and come short of the glory of God*, Rom. 3. 21, 22, 23. *And God saw that the wickednesse of man was great in the earth; and that every imagination of the thoughts of his heart was onely evil continually. And it repented the Lord, that he had made man*, Genesis 6. 5, 6. *Both Jews and Gentiles are all under sin: As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God; They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre, the poison of Asps is under their lips, there is no fear of God before their eies*, Rom. 3. 9. to 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witnesse, blasphemies*, Mat. 15. 19. see Gal. 5. 19, 20, 21. *Whence come warrs, and fightings among you? come they not hence? even of your lusts that war in your members*, James 4. 1. *Unto them that are unbelieving is nothing pure: but even their minde, and conscience is defiled*, Tit. 1. 15. *I see another Law in my members, warring against the Law of my minde; and bringing me into captivity to the Law of sin which is in*

my members, O wretched man that I am, who shall deliver me from the body of this death, &c? Rom. 7. 14. to 25. where the *Apostle* speaks all this, and a great deal more of himself; see *Ephes.* 2. 2, 3. *Gal.* 3. 10.

Yet how many that grieve for their other sins, who are never troubled for their *Original corruption*: which should above all be bewailed, even as the *mother and nurse* of all the rest; and thought worthy not of our sighs alone, but of our tears. For this is the *great wheel of the Clock*, that sets all the other wheels a moving, while it seems to move slowest. And never did any truly and orderly repent, that began not here: esteeming it the most *foul* and *hateful* of all, as *David*, *Psal* 51. 5. And *Paul*, crying out of it as the most *secret, deceitful, and powerful evil*, Rom. 7. 23, 24. And indeed if wee but clearly saw the foulnesse, and deceitfulnesse of it; we would not suffer our *eies to sleep*, nor our *eye-lids to slumber*, until a happy change had wrought these hearts of ours (which by nature are no better then so many *styes of unclean Divels*) to become *habitations for the God of Jacob*.

Sect. XI.

We are the cursed seed of rebellious parents; neither need we any more to condemne us, then what we brought into the world with us. In *Adam the root of all*, we all so sinned; that if we had no inherent sin of our own, this imputed sin of his, were enough to damne us.

Our first Parents were the *root*, we are the *branches*: if the root be *bitter*, the branches cannot be *better*. They were the *fountain*, wee the *springs*: if the *fountains* be filthy, so must the *springs*. Whence it is, that *holy David* cries out; *Behold I was shapen in iniquity, and in sin did my mother conceive me*, Psal 51. 5.

Tantillus puer, tantus peccator, saith Saint *Austin*: when *a little childe*, I was *a great sinner*. As in the little and *tender bud*, is *infolded the leaf, the blossom, and the fruit*; so even in the heart of a young child, there is a bundle and pack of folly laid up, as *Solomon* affirms, *Pov.* 22. 15. And as *Moses* speaks, *The thoughts of man's heart are evil: even from his childhood*, Gen. 6. 5. & 8. 21.

We brought a world of sin into the world with us; and were *condemned*, so soon as *conceived*; we were adjudged to *eternal death*, before we lived a *temporal life*. As admit thou hadst never offended in the least thought, word, or deed all thy life: yea, admit thou couldst now keep all the Commandements, actually and spiritually; yet all this were nothing, it could not keep thee out of Hell: since that *Original sin* which we drew from the loins of our *first Parents*, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inheritance that we have purchased for them, death the wages that we have procured them. *God* made us after his own Image; but by sin we have turned the *image of God* into the *image of Satan*? Yea, like *Satan* we can do nothing else but *sin, and make others sin too*, who would not so sin but for us.

As a *furnace* continually *sparkles*, as the *raging Seafoams and casts up mire and dirt*, and as a *filthy dunghill*, does continually reek forth, and *evaporate odious odors*: so do our *hearts* naturally *stream forth unsavory exultations*, unholy

unholy lusts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinths of man's heart! who finds not in himself, an *indisposition* of mind to *all good*; and an inclination to *all evill*? O the strange monsters, the ugly, odious, hidious fiends; the swarms, litters, legions of noisome lusts that are couched in the stinking sties of every one of our deceitful hearts! insomuch that if all our *thoughts* did but break forth into *action*, we should not come far short of the *Divels* themselvs.

Sect. XII.

And as *the healthiest body is subject to the mortallest disease*; so there is no sin so odious, unto which of our selvs we are not sufficiently inclinable. For *Original sin*, in which we are all born and bred; containeth in it self *the seeds of all sins*; that fearful *sin against the Holy Ghost* it self not excepted.

Such venemous natures we have; that never was there any villany committed by any forlorn miscreant; whereunto we have not a disposition in our selves. Insomuch that we ought to be humbled, even for those very sins from which we are in a manner exempt: For that *Cains envy*, *Ishmaels scoffing*, *Rabshcka's railing*, *Shimei's cursing*, *Senacheribs blasphemy*, *Doegs murther*, *Pharaohs cruelty*, *Sodoms lust*, *Judas his treason*, *Julians apostacie*, &c. are not our sins, and as much predominant in us, as they were in each of them; it is onely *God's free grace* and goodnesse. For all of them should have been *mine* and *my sins*, if *God* had left us to our selves. *Lord* saith Saint *Austin*, thou hast forgiven me those sins which I have *done*, and those sins which onely by thy grace I have not *done*: they were done in our inclination to them, and even that inclination needs *God's* mercy. If we escape temptation, it is his mercie; if we stand in temptation, it is his mercie; if our wills *consent not*, it is his mercie; if we *consent*, and the act be hindered, it is his mercy; if we *fall*, and *rise* again by repentance, all is his mercy.

We cry out of *Cain*, *Judas*, *Julian*, the *Sodomites*: alas they are but *glasses to see* our own *faces* in: For *as in water, face answereth to face; so doth the heart of man to man.* Sayes *Solomon Prov.* 27. 19. even *hating of God*, is by the *Holy Ghost* charged upon all men. *Rom.* 1. 30. *John.* 15. 23. 24. 25. Wee are all cut out of the same piece, and as there is the same nature of all *Lyons*, so of all men

There is no *part*, *power*, *function* or *faculty*, either of our *souls* or *bodies*, which is not become a ready instrument to dishonour *God*: our *heart* is a root of all corruption, a seed plot of all sin; our *eyes* are eyes of vanity, our *ears* are ears of folly, our *mouthes* mouthes of deceit, our *hands* hands of iniquity; and every part does dishonour *God*; which yet would be glorified of him. The *understanding* which was given us to learn virtue, is apt now to *apprehend* nothing but sin; the *will* which was given us to affect righteousnesse, is apt now to *love* nothing but wickednesse; the *memory* which was given us to *remember* good things, is apt now to *keep* nothing but evill things &c. For *sin like a spreading leaprosie, is so grown over us, that from the crown of our heads, to the sole of our feet; there is nothing whole therein, but wounds, and swellings, and sores full of corruption.* To be short, wee are as *Traitors, condemned* to suffer *eternall torments* in Hell-fire being only *reprieved* for a time.

SECT.

Sect. XIII.

And so much of *Originall sin*, which is the pravity, naughtinesse, and corruption of our Nature. *Psal.* 51. 5. Now of *actuall sin*, which is the transgression of *Gods law*, 1 *John.* 3. 4. when evill thoughts are consented unto, and performed in outward deeds. *James.* 1. 15. Touching which we are to know, and take notice; that

The *Law of God* is spirituall, and therefore requireth, not only *outward* obedience in *word and deed*; but also *inward in mind and heart*, and that chiefly: neither doth it forbid onely the committing of outward sins in word and deed; but also all the secret corruptions of the mind, and heart. *Rom.* 7. 13, 14, 15. *Matth.* 5. 21, 22, 27, 28. 1 *John.* 3. 15.

Again where any *duty* is *commanded*, there the *means* which tend thereto are *enjoyned*: and where any vice is *forbidden*, there the *occasions*, *provocations*, and *alurments* tending thereto; are also forbidden. Again,

It is not enough to do that which is *good for substance*; except wee do it *well* also, in regard of *circumstances*: as namely, that it flows from a pious and *good heart*, sanctified by the holy Ghost; and be done in *faith*, *obedience* to the word, *humility*, *saving knowledg*, *and sincere love to God*, *zeal* of his glory, and a desire to edifie and win others: of which I might give you many examples; as of the *Jewes fasting Isa.* 58. 3, to 8. of those *reprobates preaching* in *Christs* name, and *casting out devills Matth.* 7. 21, 22, 23. of *Cains sacrificing*. 1 *John* 3. 12. He offered, and *God* abhorred; because he cared not for the *manner*, to do it well; *God* cared not for his offering, though the *act* was good. *Simon Magus believed*, *Herod listned*, *Felix feared*, *Saul obeyed*, *Jezabell fasted*, the *Pharisees prayed*: but because they did not *believe* so, *hear* so, *fear* so, *obey* so, *fast* so, and *pray* so as *God* required, and as is before related, they were never the more regarded for what they did. For *love* is *the fountain of obedience*, and all *externall* obedience to *God* without inward love, is *hypocrisie*: whereas *Christ* commends to his *disciples*, the care of keeping his commandements aright, as the utmost testimony of their love unto him, *John.* 15. 10.

Sect. XIV.

Which being so, how oft and how many wayes do we all offend? For if we but narrowly look into our *hearts* and *lives*: we shall easily perceive, that there is not one of those righteous precepts, set down *Exodus* 20. which we have not broken, *ten thousand times*, and *ten thousand wayes*. Yea O *God* (may the best of us say) there is no *vein* in me, that is not full of the blood of thy Son; whom I have crucifyed and crucifyed again, by multiplying many, and often repeating the same sins; there is no *artery* in me, that hath not the spirit of *errour*, the spirit of *pride*, of *passion*, of *lust*, the spirit of *giddinesse* in it; no *bone* in me, that is not *hardened* with the custome of sin, *nourished* and *supplied* with the marrow of sin, no *sinews*, no *ligaments*, which do not tye and chain sin and sin together. Yea, If we but watch over our own hearts narrowly one day: we shall find an army of unclean thoughts and desires there, perpetually fighting against our soule. Whereby wee are continually tempted, drawn away, & inticed through our own concupiscence. As how many temptations come in by those *sink-ports the senses*? how many

more

more by *Satans injections* ? presenting to the *affections* things absent from the senses ? but most of all by *lust* it selfe, (a thing not created, yet as quick as thought) tumbling over a thousand desires in one houre: For the *devill*, and our flesh meet together every day, and houre; to ingender new sins, which is the reason, our sins are counted among those things which are infinite: as the hairs of our head, the *sands of the Sea*, the *starrs of Heaven*.

We are swift to all evill, but to all good immoveable; when we do evil, wee do it cheerfully, and quickly, and easily; but if we do any good, wee do it faintly, and rawly, and slackly. We have used all our wisedome, to commit the *foolishnes* of sin; our whole conversation hath been to serve *Satan*, and fulfill the lusts of the flesh. We even suck in iniquity like water, and *draw on sin as it were with cart-ropes; Isai.* 5. 18. It hath been the course of our whole life, *to leave* that which *God commands*, and *to do* that which he *forbids*. The *word* and *Spirit* may work in us some flashes of desire, and purposes of better obedience: but we are constant in nothing, but perpetuall offending; onely therein we cease not: for when we are *waking*, our *flesh* tempts us to wickednesse; if wee are *sleeping*, it sollicits us to filthinesse.

What ever *God* commands, we do the contrary: We *prophane his daies, contemne his Ordinances, resist his word, grieve his Spirit, misuse his messengers, hate our reprovers, slander and persecute his people, seduce our friends, give ill example to our neighbours, open the mouths of God's, and our enemies, to blaspheme* that glorious Name after which we are called, and the truth we professe. Yea, we have done more *against God* in one week, then we have done *for him* ever since we were born: and whereas the least of *Gods* mercies, is greater then all the courtesies of men: we are not so thankful to him for them all, as we are to a friend for some one good turn.

Sect. XV.

Neither are we sufficient of our selves to *think*, much lesse to *speak*, least of all to *do* ought that is good, 2 *Cor.* 3. 5. *Job.* 15. 4, 5. There is so much *wearisomnesse, pride, passion, lust, envy, ignorance, awkwardnesse, hypocrisie, infidelitie, vain thoughts, unprofitablenesse*, and the like; cleaving to our best actions to defile them: that even our *praying*, and *fasting*, and repenting; our *hearing, believing*, and *giving*; our holiest *communication* our most brotherly *admonition, &c.* are in themselves as *filthy raggs*, Isa. 64. 6. were they not accepted in *Christ*, covered with his righteousnesse, and washed white in his most pretious blood.

Our very righteousnesse is as a menstruous cloth, Isa. 64. 6. What then is our sinfulnesse? As bring we our lives to the rule; Look how many sins are cherished, so many false gods there are chosen. Look how many creatures thou inordinately *lovest, feares, trustest, rejoicest* in; so many new gods hast thou coined: and wilt thou not then plead guilty, when the first and second Commandement arraigneth thee?

Thou canst not away with *swearing*; but do'st thou *reprove others* for their swearing? Didst thou never hear Sermons unpreparedly, irreverently, &c? Does thy heart upon a Sabbath rest from wordly thoughts? much more thy tongue from worldly speeches? There is *murther of the heart, hatred*

tred: Hast not thou murthered thy Neighbours soul, by thy *negligence*, *perswasion*, evil *example*, &c. Thou hast not stolne, but hast thou not coveted? Hast thou been liberal to those that are *owners of a part of thy goods?* hast thou not *robb'd* thy brother of his *good name?* which is above silver and gold. Hast thou not robb'd *God* of his *worship*? of his *Sabbaths*? of his *Tythes*, &c. *Lying*, *flattering*, *detracting*, *listning to tales*; yea not defending thy brothers good name, is to bear false witnesse.

Hast thou kept the Tenth Commandement? which condemns the very *first motions* of sins, springing out of our hearts, though presently rejected; and a thousand the like: and yet for every *drop* of wickednesse that is in the *life*, there is a *sea* in the *heart* that feeds it.

Sect. XVI.

True, if thou lookest on thy sins in *Satans false glasse*, that will make them seem light, and *contemptible*; but behold them in the clear and perfect *glasse of Gods Law*, and they will appear *abominable*. Which makes our Saviour call *hatred*, *murther*; *a wanton eie*, *adulterie*, &c. Yea, consider *thy sins rightly*, and they will appear as the *Judasses* that betraied, the *Souldiers* that apprehended, bound, smote and wounded thy *Saviour*, as the *gall* and *vineger* in his *mouth*, *spittle* on his *face*, *thorns* on his *head*, *nails* in his *hands*, *spear* in his *side*, &c.

This is the way to know thy self sinful: and as thus to know thy self, is the best *Divinity*, as *Demonax* said of *Philosophy*: so thus to *aggravate* thy sins in thine *own sight*, is the onely way to have them *extenuated in the sight of God*. Whence the more *holy* a child of *God* is, the more sensible he is of his own *unholinesse*; thinking none so vilde as himself; as it fared with *holy Job*, *Job* 40. 4. & 42. 6. and with *Isaiah*, *chap.* 6. 5. & 64. 6. and with Saint *Paul*, 1 *Tim* 1. 15. *Rom.* 7. 14, to 25. and with *holy David*, who almost in every *Psalme* so much bewails his sins, *original* and *actual*; of *omission* and *commission*.

Carnal men are onely troubled for those sins that appear to the world: but those in whom *Christ is formed a new*, think they cannot be humbled enough for their *evil thoughts*, *vain* and *unprofitable words*, for the evil which cleavs even to their best actions; for sins of *omission*, as the want of *faith*, and *love*, and *repentance*, want of the true *fear of God*, the neglect of preparation, and profitable *hearing*, of *praying* and *reading* in their families, of *instructing* their children and servants, of *sanctifying* the Sabbath, and seeing that all under them do the same; their *unfruitfulnesse* under the *means* of *grace*, their not growing in *grace* and true *wisdom*, their not *fearing a lie*, an *oath*, and a hundred the like. And thus do all experimental *Christians*, all that have spiritual eies. The want whereof I take to be the cause of all desperate wickednesse: as what else but invincible ignorance is the cause, why wickednesse so abounds in every corner of the Land. *Sin* indeed at first was the *cause of ignorance*: but now *ignorance* is the *cause of sin*. *Sweaving*, *and lying*, *and killing*, *and stealing*, *and whoring abound*: (saith the Prophet) *because there is no knowledg of God in the land*, Hosea 4. 1, 2. *It is a people that do erre in their hearts*, saies *God*; *Why? Because they have not known my waies*, [illegible]. 10. *Ye are deceived* (saith our Saviour) *because ye know not the*

Scriptures

Scriptures, neither the power of God, Matth. 22. 29. When Christ wept over *Jerusalem,* what was the cause? Even their blindnesse. *If thou hadst known* (saith he) *at the least in this thy day; those things which now are hid from thine eies* Luke 19. 42. Because men know not the wages of evil, therefore they *do it*: and because they would securely do it, therefore they *refuse to know it.* O that men knew, how *good* it is to *obey*; to *disobey*, how *evil!* for this would soon *disperse* and *dispell* all the *black* clouds of their *reigning sins* in a moment. If they were wise (saith Saint *Bernard*) they would fore-see the *torments of Hell*, and prevent them: but they that wander in *by-paths*, declare themselvs ignorant of the *right-way* of salvation, *Rom.* 3. 17. I grant, many that are wicked have a shew of wisdom: but let them seem to know never so much; yet it is through ignorance that they do so ill.

Sect. XVII.

And so having given you, a short survey of our wretchednes, by reason of *Original, sin and actuall transgressions*; by which we must confesse to have *deserved double damnation* I come now to declare the means, which *God* of his infinite goodnes hath found out, both for the satisfying of his justice, and also freeing us from the guilt, and punishment of either. And that with asmuch *brevity*, as may stand with *perspicuity.*

First in generall we must undoubtedly know, that the sole *perfection* of a *Christian*, is the *imputation* of *Christs righteousnes*; and the *not-imputation* of his *own unrighteousnes*, as appears by the whole current of Scripture, of which a few.

Even the Son of man, came to give his life a ransom for many. Mark. 10. 45. *As in Adam all dye, so in Christ shall all be made alive.* 1 *Cor.* 15. 21, 22. *As by one mans disobedience, many were made sinners: so by the obedience of one, shall many be made righteous, &c. Rom.* 5. 18, 19. *As by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life. Rom.* 5. 18. *unto Jesus Christ that loved us, and washed us from our sins in his own blood. Revel.* 1. 5. *The blood of Jesus Christ his Son, cleanseth us from all sins* 1 *John.* 1. 7. *he is the reconciliation for our sins &c.* 1 *John.* 2. 1, 2. *He hath made him to be sin for us, who knew no sin: that we might be made the righteousnes of God in him:* 2 *Cor.* 5. 21. *He was delivered to death for our sins, and is risen again for our justification. Rom.* 4. 25. *who his own self, bare our sins in his own body on the tree: by whose stripes we were healed.* 1 *Pet.* 2. 24. *He was wounded for our transgressions, he was broken for our iniquityes, the chastisement of our peace was upon him, and with his stripes we were healed Isa.* 53. 5. *Neither is there salvation in any other; for among men, there is given none other name under Heaven, whereby we must be saved. Acts.* 4. 12. *The wages of sin is death, but the gift of God is eternall life, through Jesus Christ our Lord. Rom.* 6. 23. *I am the resurrection and the life, he that believeth in me, although he were dead, yet shall he live. John.* 11. 25. *You hath he quickned, that were dead in trespasses and sins. Ephe.* 2. 1. *God so loved the world: that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world: but that the world through him might be saved. John.* 3. 16. &c 20.

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God commendeth his love towards us, in that while we were yet sinners, Christ died for us: much more then being now justified by his blood, we shal be saved from wrath through him. For if when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled, we shall be saved by his life, Rom. 5. 6, to 11. read to the end of the Chapter. See more *Joh.* 1. 29. *Acts* 13. 39. Rom. 6. 4, to 23. & 8. 2, 3. & 10. 3, 4. 1 Cor. 15. 56. Colos. 1. 14. Gal. 3. 22. Heb. 9. 28. 1 Pet. 1. 18, 19, 20. 1 Joh. 3. 8.

Sect. XVIII.

As *Christ* was a sinner, only by the imputation of our sins: so wee are just, onely by the imputation of his *righteousnes*. *Our good works* (were they never so many and rare) cannot justify us, or *deserve* any thing at *Gods* hands: it is onely in *Christ* that they are *accepted*, and only for *Christ* that they are *rewarded*. Yea the opinion of thine own righteousnes, makes thy condition far worse then the wickedest mans alive: For *Christ* that came to save all *weary and heavy laden sinners*; (be they never so wicked) neither came to save, or once to call thee that hast no sin, but art righteous enough without him. As hear his own words to the proud *Pharisees*, who had the same thoughts of themselvs as thou hast. *They that be whole need not a Physitian, but they that are sick. I am not come to call the righteous, but sinners to repentance. The lost sheep of the house of Israel,* Mat. 9. 13. & 10. 6. & 15. 24. & 18. 11. Nor can any *soul* be so dangerously *sick*: as thou, who art least *sensible* of thy being sick.

Briefly, untill with Saint *Paul*, thou renouncest thine own righteousnes, seest thy self *the greatest of sinners*, ast able to discern *sin in every thing* thou canst *think*, *speak*, or *do*; and that thy very righteousnesse is no better then a menstruous cloth, *Isa.* 64. 6. thou canst have no part in *Christ*. And until *Christ* shall become thine by *Regeneration*, and a *lively faith*: Thou art bound to keep the *whole Law*, *actually* and *spiritually* with thy *whole man*, thy *whole life*; or else suffer eternal death and destruction of body and soul in Hell for thy not keeping it. So that thou hast yet to answer (and I pray mind it seriously) for all the sins, that ever thou hast committed; who art not able to answer for one of the least of them. For *the wages of sin* (any sin, be it never so small) *is* eternal *death*, *Rom.* 6. 23. *Gal.* 2. 16, 19, 20, 21.

Neither let *Satan*, nor thy own *deceitful heart* delude thee; in thinking that thou hast faith, when thine own words declare the contrary. Nor would I ask any more evidence against thee in this, then thine own mouth: in saying, that thou never doubtest in all thy life: for this makes it plain, that thou never hadst faith, nor ever knewest what faith means. For he *who never doubted, never believed*: and *Satan hath none so sure, as those* whom *he never yet assaulted.*

Sect. XIX.

But this being a main *fundamental point*, which every man is bound to know: I will *more particularly and fully* explain it as thus:

Man being in a most miserable, and undone condition; by reason of *Originall* and *actuall sin*, and of the *curse due to both*; being liable to *all miseries in this life*, and adjudged, to suffer *eternall torments in hell-fire after death*: having no possibility to escape, the fierce wrath of *Almighty God*: who had

already

already *pronounced sentence* upon him. When neither *Heaven Earth* nor *Hell*, could have yielded any satisfactory thing besides *Christ*; that could have *satisfied Gods justice*, and *merited Heaven* for us: then, O then! *God* of his infinite *wisdome* and *goodnes*, did not onely find out a way to satisfie his *justice*, and the *Law*: but even gave us *his own Son* out of his bosom; and his Son gave *himself* to dye, even the most *shamefull, painfull, and accursed death* of the *Cross* to redeem us: that *whosoever believeth in him, should not perish, but have everlasting life. John* 3. 16. A mercy bestowed, and a way found out; that may *astonish all the Sons of men on earth, and Angels in Heaven*. Wherefore *wonder at this*, you that *wonder at nothing!* that the *eternall God would die*, to redeem our worse then lost souls; that we might *not dye eternally! O* the *deepnes of Gods love! O* the *unmeasurable measure of his bounty! O Son of God*, who can sufficiently *extoll thy love*, or *commend thy pity*, or *extoll thy praise!* It was a wonder that thou *madest us for thy self*; more that thou *madest thy self man for us*; but most of all that thou shouldest *unmake thy selfe*, that thou shouldest *dye to save us*.

Which *salvation* stands, in two things. First in *freeing* and *delivering us from Hell*; secondly, in the *possession of Heaven, and eternall life. Christ by his death, merits the first for us*: and by his *obedience*, fulfilling the law, *merits* the *second*. The parts of our *justification* are likewise two: the *remission* of our sins, and the *imputation of Christs righteousnes*; whereby we have freedome from *all evill here*, and the perfection of *all good and happines in Heaven*. Insomuch, that all those Millions of mercies that we have received, *from, before*, and *since*, we were born, either for *soul* or *body*; (even to the *least bit of bread we eat*) or *shall injoy to eternity*; *Christ* of his free grace hath purchased for us, with the price of his own *pretious blood*. For which see *Psal.* 68. 19. and 145. 15, 16. and 75. 6, 7.

Hear this all you that eare to be saved! *God* will pardon all your sins, he will give you *an eternal crown of glory in heaven*, if you unfainedly *repent*, and *wholly rely upon Christ* for your salvation, by *a lively faith*; and that because he is just: for although the Lord cannot in justice let sin go unpunished; (for *the wages of sin* is eternal *death*, *Rom.* 6. 23. death in the *person*, if not in the *surety*.) Yet *Christ* hath sufficiently satisfied for all the *sins of the faithful*, and paid their debt even to the utmost farthing; as is evident by *Isa.* 53. 4. 5. 2 *Cor.* 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25, 26. 1 *Joh.* 1. 7, 9. and sundry other places. As, are we bound to perform perfect obedience to the *Law*? Christ performed it for us. Were we for disobedience subject to the sentence of condemnation, the curse of the Law, and death of body and soul? He was condemned for us, and bore the curse of the Law; he died in our stead an ignominious death. Did we deserve the anger of *God*; hee indured his Fathers wrathful displeasure, that so he might reconcile us to his Father and set us at liberty. He that *deserved no sorrow, felt much*; that we who *deserved much*, might *feel none*. And *by his wounds we are healed*, Isa. 53. 5. *Adam* eat the *Apple*, *Christ paid* the *price*. In a word, whatsoever *we owed, Christ discharged*; whatsoever *we deserved, he suffered*, if not in the self same punishments (for he being *God*, could not suffer the eternal torments of Hell,) yet in proportion, the dignity of his Person, (he being *God* and

Man)

man, giving value unto his temporary punishments; and making them of more value and worth, then if all the world should have suffered the eternall torments of Hell. For it is more for one that is *eternall to dye*: then for others *to dye eternally*. Therefore was the *Son of God* made, the *Son of man*: that the *Sons of men*, might be made the *Sons of God*: and therefore was he both *God and man*: left being in every respect *God*, he had been *too great to suffer* for man, or being in every respect *man*; he had been *too weak to satisfie God*. And so much for explication of the Third Principle, mentioned in the beginning.

Sect. XX

But now coms the hardest part of my work to be performed. For admit the Natural man be convinced of the truth of these three *fundamentall principles* never so clearly: yet he will draw such a *conclusion* from the premisses; that he will be never the better, for what hath been told him, yea he will decoct all, (even the *mercy*, and goodness of *God*) into poyson. For what wil such a one suggest to himself? (the *Divell* helping forward) Let it be granted will he say, that I were every way wretched and miserable; a *great sinner*, both *originally*, and *actually*; and likewise liable to all the *plagues of this life*, *and of that to come*: yet I thank *God*, I am well enough, so long as *Christ* hath pay'd my ransom; & freed me from all by a new Covenant; the tenure whereof is, *Believe and live*: whereas at first it was, *do this and live*: to which I answer;

In *Covenants* and *indentures* between party and party: there are always *articles*, and conditions to be performed *on the one side*, aswell as promises to be *fulfilled on the other*; as saith *Pareus*. Now as *God* hath *covenanted* & bound himself by his word and Seal; to remit thee thy sins, adopt thee his child by regeneration; and give thee the *kingdome* of *Heaven*, & everlasting life by & for his Son's sake; so *Christ* hath for, & on thy behalf undertaken; yea thou thy self didst for thy part, bind thy self by *covenant*, promise and vow in thy baptisme, that thou wouldest forsake the *Devil* and all his works, constantly believ *Gods* holy Word, & obediently keep his Commandements; the better thereby to express thy thankfulness towards him, for so great a benefit. 1*Pet.* 3. 21. *Psa.* 116. 12, 13, 14 And we know that in *Covenants and Indentures*: if the *Conditions* be not *kept*, *the Obligation is not in force*. Whereby millions (*Magus* like) after the *water of Baptisme*, (which is a *seal*, *of the Covenant of Grace*) go to the *fire of Hell*. Yea except we *repent* and *believe* the *Gospell*; (*threats*, and precepts; aswell as *promises*) that *holy sacrament*, together with the offer of grace: instead of Sealing to us our *salvation*; *will be an obligation under our own* hand and seal against us; and so prove a seal of our greater condemnation. Therefore the mayn question is, Whether thou art a *Believer*? For although *Christ* in the *Gospel*, hath made many large, & precious promises: there are none so generall: which are not limited, with the condition of *faith*, and the *fruit* thereof unfained *repentance*; and each of them are so tyed and entayled, that none can lay claim to them, but true believers, which repent and turn from all their sins, to serve him in holiness, without which no man shall see the *Lord*. *Heb.* 12. 14. *Isa.* 59. 20. As for instance, Our Savior hath made publick proclamation. *Mark.* 16. 16. *That whosoever shall believe, and be baptized, shall be saved*: but mark what withal is added; he that will not believe, shall be

damned.

damned. Again, *So God loved the world, that he gave his onely begotten Son; that whosoever believeth in him should not perish, but have everlasting life*, Joh. 3. 15, 16. And that none may deceive themselves, he addeth; *He that believeth on him is not condemned; but he that believeth not, is condemned already: because he hath not believed in the name of the onely begotten Son of God.* And this is the condemnation, *that light is come into the world; and men loved darkness rather then light*, Joh. 3. 19, 20. And again, *As many as received him, to them he gave power to become the sons of God; even to them that believe on his name*, Joh. 1. 12.

Again, *Heb.* 5. 9. *He is said to be the author of eternal salvation, unto all that obey him:* not unto them which continue in their rebellious wickednesse, and never submit themselves to be ruled by the Scepter of his Word. *Christ's blood* (saith *Zanchie*) was shed as well for *ablution*, as for *absolution*: as well to *cleanse from the soil and filth of sin, as to clear and assoil from the guilt of sin*, Rom. 6. 5, 6. *God hath chosen us in Christ, before the foundation of the world: that we should be holy, and without blame before him in love*, Ephes. 1. 4. They therefore that never come to be holy, were never chosen. He is said to have *given himself for us: that he might redeem us from all iniquity, and purge us to be a peculiar people unto himself, zealous of good works*, Titus 2. 14. Luke 1. 74, 75. Yea the Lord binds it with an oath, that *whomsoever he redeemeth out of the hands of their spiritual enemies, they shall worship him in holinesse and righteousnesse all the dayes of their life*, Luk. 1. 73, 74, 75. 1 Pet. 2. 24. and Titus 2. *The grace of God which bringeth salvation, teacheth us; that we should deny ungodlinesse and worldly lusts, and that we should live soberly, righteously and godly in this present world*, vers. 12.

By all which it is plain; that as *Christ's blood is a Charter of pardon*; so withall it is a *covenant of direction*: and hee that refuseth to live, as that covenant prescribes; may perish as a *malefactor* that is hanged with his pardon about his neck.

Sect. XXI.

But alas, say what can be said! carnall men (who love *their sins*, better then their souls) will answer all, yea construe whatever can be alleaged, with *God* is mercifull; Or in case that will not serve, yet they have another shift; or rather the enemy of mankind, will furnish them with an evasion, telling them that they have a *strong faith, good hearts, and mean well*: they *repent of their sins*, have as *good wishes and desires* as can bee, *are elected, hope to go to heaven* as well as the best, &c. But to every of these, I answer.

First, true *faith purifieth the heart, and worketh by love, consumeth our corruptions, and sanctifieth the whole man throughout, so that our faith to God*, is seen in our *faithfulnesse* to men; our invisible belief, by our visible life.

Faith and *holinesse* are as *inseparable*, as *life* and *motion*, the *Sun* and *light*, *fire* and *heat*, *ice* and *coldnesse*, the *spring* and *greenesse*, the *rose and sweetnesse*, *cold* and *hardnesse*, *christall* and *clearnesse*, *pitch* and *foulnesse*, *honey and sweetnesse*,

nesse. Again, *faith believeth the threats* of the Word; together with the *promises*: Now thou who pretendest belief in the *promises*, shew me thy belief in the *threatnings*. For did'st thou believe the truth of those menaces, which *God* hath denounced against *unclean, coveteous, ambitious, unjust, envious, malicious persons*, and such like sinners: how durst thou then so wallow in these sins, that if *God* instead of *Hell*, had promised *Heaven* as a reward unto them; thou couldest not do more then thou dost. Why shouldest thou deceive thy self with an opinion of faith? when indeed thou believest *not so much as the Devill does*; for hee *believes* [namely the threatnings of the Word] *and trembles for horror*, *Jam.* 2. but thou goest on in sin, even *mocking at the menaces*; and in the infidelity of thy heart, giv'st them the lye, saying; no such thing shall befall thee. But *Invadunt urbem, somno vinoque sepultam*; *when they shall say peace and safety, then cometh on them sudden destruction*, 1 Thes. 5. 3.

Though those *persecutors of Christ*, and *murtherers of the Lord of life*, were the *Devills children*; as they were plainly told by truth it self, *John* 8. 44. yet they most confidently *believed*, and stiffly maintained, that *God was their father*, ver. 41. And so will the worst of men in these days, such as do nothing but sin, and make others sin, such as glory in, and maintain their sins.

Again, *as faith is wrought by Gods Spirit*: so where it is wrought, it *brings forth the fruits of the Spirit*, mentioned, *Gal.* 5. 22. 23. whereas *presumption*, as it is of the *flesh*; so it brings forth the fruits of the *flesh*, ver. 19. 20. 21.

But it is very easie to believe, thinks the sensualist; yet, but why? *Satan* troubles not such, for then hee who begot this presumptious faith in him, should be divided against himself. Nay *Satan* confirms him in this his deceit. Besides this is a sure rule, that that perswasion only, which *follows sound humiliation*, is faith: that which goes before it is *presumption*. And as *Ambrose* speaks, no man can *repent of sin*, but hee that believes *the pardon of sin*: nor none can *believe his sins are pardoned*, except hee hath *repented*. Besides how easie a matter soever thou thinkest it is to believe: hee that goes about it, shall find it as hard a work *to believe the Gospell, as to keep the Law*; and onely *God* must inable to both, and yet so far as wee come short of either, so far forth wee have just cause to bee humbled; if wee consider how *God at first made us*, and how wofully wee have unmade our selves. But

Sect. 22.

Secondly, as for their *good hearts and meanings*, they may think what they will; but every wise man knows; that the *outward actions* declare the *inward intentions*. *A good conversion* is proved by *a good conversation*.

There is no heart made of flesh, which at some time or other relents not; even *flint and marble, will in some weather stand or drops*. *Men may flatter God with their mouthes, and with their tongues dissemble with him*; *when their hearts are not upright with him*, *Psal.* 78, 36. 37. and indeed they whose words and deeds are faulty and evill; and yet plead the goodness

of

of their hearts towards *God*: are like *malefactors*, who being convinced of theft, or the like naughtinesse, by plain evidence to their faces, do appeal to the testimony of such persons for their purgation, as they know cannot bee found. And in case the hearts of such men could bee seen of others, as their works and words are, their hearts would appear worst of all, as they do to *God*, who seeth them. Nor is any evill in the *mouth* or *hand*; which was not in the *heart* first of all, as the stream in the fountain. And let a vicious man boast never so much of his good heart; I will as soon believ him that saith he hath the *Philosophers stone*, and yet *lives like a beggar*: which two hang together like a sick mans dream.

Wee have good hearts, and mean well; alass poor ignorant souls! *for every drop of wickednesse that appears in the life, there is an ocean in the heart. The heart of man is deceitfull above all things*: and while hee thinks there is no deceit in it, even in that hee is most of all deceived. Sinners are like that peremptory *Sexton, that said, howsoever the day goes, I am sure the clock goes right*. So that the *Spanish Proverb* does every way please mee: *defienda medios demio*, God defend mee from my self.

Carnall men, are apt to boast of the goodnesse of their *hearts*: but a mans heart is as *arch a traitor*, as any hee shall meet withall. *We trust it too much, and know it too little, as it fared with Leah, Gen.* 30 18. and *Hazaell* 2 *Kings* 8. 12. 13. and *Peter, Mat.* 26. 33. *Luke* 22. 32. *Mark* 14. 29. And those *Jews, Act.* 2. 36. And all this they will acknowledge in the end; yea, prove by experience, that *Heaven is full of good works*; *Hell of good wishes*; *and that the fetters which sin makes, it must wear.*

Sect. XXIII.

Thirdly, touching their repentance, my answer is. True *repentance for sin*, is a *turning from every sin*, to the contrary good. In all true *repentance* is a *change*, both in the *judgment* from error to truth, and in the *will* from evill to good, and in the affections from loving evill, and hating good; to love good and hate evill; in the *whole man from darkness to light, and from the power of Satan unto God*. Without which change, no repentance, no being saved: The two main and essentiall parts of repentance are *contrition or humiliation, and conversion or reformation*. It is not true repentance, except *humiliation and reformation go both together*: for either of these single make but a half, or halting repentance. An unreformed *sorrow*, is but deformed: and *a sorrow less reformation*, is but a very sorry one. *Humiliation* without *reformation, is a foundation without a building*: *and reformation without humiliation, is a building without a foundation. Judas* was grieved for murthering *Christ*, yet no change followed: hee fell to murthering of himself. It is not possible a man should truly grieve, and bee displeased for his sins; and yet continue in them without a change.

Sect. XXIV.

Fourthly, as for their assurance of salvation; it is upon as good ground as all the rest: for they number, and suppose themselvs good Christians: their *faith* is but a *dream*, their hope but a *dream*, their charity but a *dream*,

their obedience but a *dream*, their whole religion but a *dream*; & so their assurance of salvation is but a *dream*, they have regeneration in conceit, repentance and righteousnes in conceit, they *serve God well in conceit*, do *the works of* justice and piety in conceit, and they shall *go to heaven only in conceit, or in a dream*; *and never awake untill they feel themselves in the flames of hell*. Every drunken heast, and blasphemer thinks to go to *heaven*: though none shall come there, nor once see *God* without *holinesse*: which they abhor. One minds nothing but his *cups*, another nothing but his *coyn*, a third onely his *Curtizan*: yet all these point to *meet in heaven*, but this is not the way thither. *The lust of the flesh, the lust of the eyes and the pride of life*, 1 *John* 2. 16. is a broad way, but not to heaven. *Micha* when hee had a *Levite* in his house, thought that *God* loved him, *Judg.* 17. 13. It is usuall with *formalists*, when they have the *Sacrament in their belly*, to think that all is well, as the *Jews* thought, wee may put away our wives, wee may sweare, wee may hate our enemies, wee may kill the *Prophets*, subject the Word of *God* to our *traditions*, and follow our own ways. Why, *Abraham is our father*, *John* 8. 39. But by their leave, *Christ* calls them *bastards*, and finds out another father for them, *ver.* 44. *Ye are of your father the Devill, and the lusts of your father ye will do*. Profane Libertines, such as *account not themselves well, but when they are doing ill*: yea, the most covetous oppressors, who may say as *Pope Leo* did, I can have no place in heaven, because I have so often *sold it upon earth*; every man of them hopes (I confesse with more confidence, then judgment) to have benifit *by the Gospell*; when they will not bee tyed to the least *tittle of the Law*. But if *Christ* bee not our *King to govern us*, hee will neither bee our *Prophet to fore-warn*, nor our *Priest to expiate*. Except we *forsake our sins*, *God* will never *forgive them*, yea hee hath sworn by an oath, that *whomsoever hee redeemeth out of the hands of their spirituall enemies*; *shall serve him in holinesse, and righteousnes all the days of their lives*. Neither can it consist with his justice, to pardon such as continue in an evill course of life.

If *Christ* hath freed us from the *damnation of sin*, hee hath also freed us from the *dominion of sin*. If with his blood hee hath *quenched the fire of hell for us*; hee hath also *quenched the fire of lust in us*. *Christs justifying blood*, is given us by his *sanctifying Spirit*. *He being consecrated, was made the authour of eternall salvation, unto all them* (and them onely) *that obey him*, *Heb.* 5. 9. *Of whomsoever a man is overcome, even unto the same he is in bondage*, 2 *Pet.* 2. 19. Have ye then no government of your *passions*, no conscience of your *actions*, no care of your *lives*: false *hypocrites*, yee do but abuse, and profane that name, which yee unjustly arrogate.

Sect. XXV.

But yet more to convince you, you go to heaven, when in sundry particulars, you fall *short of many wicked reprobates* recorded in Scripture; as do but deal impartially with thy self, and tell mee thou *civill Justiciary* whether thou ever hadst the heart upon hearing the threatnings of the Word, to relent and humble thy self with *Ahab*? to confess thy sins, and desire

esire the people of God to pray for thee with *Pharaoh?* to bee affected ith joy in hearing the Word, and practice many things, with *Herod?* to ee zealous against sin, with *Jehu?* willingly to part with a good part of hy goods, with *Ananias?* to forsake the world & all thy hopes in it; to follow poor *Christ*, as *Demas* and others? to venture thy life with *Alexander the Copper-smith*, in cleaving to the truth? yea it is said of *Judas* himself hat hee repented, there is *contrition*, hee saith I have sinned, there it confession, and hee restored the money again, there is satisfaction; which is ll the *Papists repentance*: and yet hee is *Judas the son of perdition* still. Now tell me, dost thou not come short of these, many such as these be wicked reprobates, and yet wilt thou plead thy self in a false conceit, of thine own happiness, who comest further behind them, then they do behind true christians? If some that have journied in the wilderness to *Kadesh-barnea*, shall yet never enter into *Gods rest*; shall those that never left *Egypt?* Is the *stony ground* reprobate? and can the *high-way ground* bee good. There are three sorts of ground mentioned, *Mark.* 4. 4. 5. 6. 7. and the very worst of them receives the seed, yet all damned; whither then shall the tempest of *Gods* wrath drive them, that would never yet give the *Gospell* religious ear.

But vicious men, think *God* is all mercie (*as foggie eye* useth to represent every object far bigger then it is.) when the Word tells us, that *he is a consuming fire, and a jealous God*, Deut. 4. 24. Heb. 12. 29. and when we shall find in *Deut.* 28. *thrice as many curses as blessings.* Dost thou expect to have him *mercifull to thee*, that art *unmercifull, cruell, and bloody to him, to his*, and *thine own soul?* none that have eies in their heads and open, can be so sottish. But *Sin* is *like the juice of Poppie*, called *Opium*; which if the quantity exceed, bringeth the *patient* into a *deep sleep*, that he *never awaketh.* Sinners *dream* they are *awake*, but *indeed* they are *fast asleep*; yea, with *Sardis* they are *dead*, while they *think* they are *alive.*

And indeed this *misprision* or *mistake*, this very opinion of being in case good enough; keeps a man out of all possibility of being bettered: for what we presume to have attained, wee seek not after. Yea this *conceited righteousness*, is the onely *cause of all unrighteousness*; and many a man had been good, if he had not at present so thought himself. Untill *Paul* was humbled to the very ground; *trembling and astonished*, he never asked *Jesus, what wilt thou have me to do.* And the like of those *Converts* that were *pricht in their hearts* at *Peters searching Sermon*, upon their being convinced, that they were the *murtherers of the Lord of life*, Acts 2. vers. 36, 37, 38.

Sect. XXVI.

In the last place touching their *Election*, this is an infallible truth; Whomsoever *God* hath *appointed to salvation*, to them he hath *appointed the means also*, which is *holiness.* Indeed a man may be so bold of his *Predestination*, as to forget his *conversation*; so he may dream himself in *Heaven*, and waken from that dream in *Hell.* *God's purpose touching the end,*

includes the means. Though *God* had promised *Paul* that his company should not be drowned; yet he told the *Mariners*, that unlesse they kept in the ship, they should be drowned, *Acts* 27. 22, 23. 31. as if their safety should not be without means: *Rebekah* had *God's Oracle* for *Jacobs* life, yet she sent him away out of *Esau's* reach. It was impossible for *Herod* to hurt the child *Jesus*, yet he must flie into *Egypt*.

And so I have shewn in the last place, what are the *conditions of the new Covenant, and to whom the promises belong*; which is all that I undertook. Now if men will yet go on, and perish in their impenitencie; their blood be on their own heads, and not on mine, I have discharged my duty.

Nevertheless, least the single evidence that I bring from the Word of Truth, should not prove sufficient to gain your credence to what hath been spoken; And because *examples give a quicker impression then arguments*, I have one thing more to crave of thee, which is of as great concernment, as all that I have hitherto spoken; namely, that thou wilt also hear the confession of two parties (in the ensuing, or second part of this Discourse) that were lately in thy very condition; though now by the infinite goodnesse of God they have their *eies opened*, and their *hearts changed*, *to see and know*, both what it is to be in the *state of nature*, and what to be brought into the *glorious liberty of the sons of God*; that so by *a three-fold cord*, you may be drawn to *accept of salvation upon God's own terms*; whereas otherwise, you can no way escape his eternal wrath.

The ensuing, or *second part*, which I would request you so read and mind, is; *A happie conference, between a Formalist converted, and a loose Libertine*; intituled, *An Experimental Index of the Heart*.

And so much of *the first Part, the second* followeth.

FINIS

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Sold onely by *James Crump*, in Little Bartholomews Well-yard; and by *Henry Cripps*, in Popes-head Alley. 1658.